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A TESTIMONY CONCERNING Justification, AND Whom CHRIST Justifieth, and in WHAT:

As likewise concerning

Imputed Righteousness,

And to What and to Whom.

By *George Fox*,

Printed in the Year 1680.

A Teſtimony concerning Juſtification, *&c.*

THe Apoſtle ſaith, *If by one man's Offence, death reigned by one* [to wit, *Adam*] *much more they which receive the abundance of Grace, and of the Gift of Righteouſneſs, ſhall reign in Life by one, Jeſus Chriſt: Therefore as by the Offence of one* (to wit, *Adam*) *Judgment came upon all men to Condemnation; even ſo by the Righteouſneſs of one* (to wit, Chriſt) *the Free Gift came upon all men to Juſtification of Life.* Now, though this free Gift is come upon all men to Juſtification of Life, yet they do not reign except they receive the Abundance of Grace, and of the Gift of Righteouſneſs; for in the Grace and Righteouſneſs ſhall they reign in Life by one, Chriſt Jeſus, by whom this Grace come, which teaches them to live ſoberly and godly. So they cannot reign, but in this Grace and Life in Chriſt Jeſus. For they that turn the Grace of God into Wantonneſs, are not juſtified, but condemned; and ſuch deny the Free Gift of Chriſt Jeſus the Lord that bought them, which is come both upon them and upon all men to Juſtification of Life. For they muſt receive the Grace and the Gift of Righteouſneſs, if they reign in Life by Chriſt Jeſus, who is the free Gift that came upon all men to Juſtification of Life, *Rom.* 5.

And the Apoſtle ſaith, *If we believe on him that raiſed up Jeſus from the Dead, who was delivered for our Offences, and was raiſed again for our Juſtification, &c.* Now mark, Theſe are the Believers in the Light, which is the Life in Chriſt, the Word, and are the Children of the Light, which the Apoſtle ſpeaks of; *And he that believeth, is born of God, and paſſeth from Death to Life, and overcometh the World.* So theſe reign in Life by Chriſt Jeſus, as in *Rom.* 4. 14, 25. and *Rom.* 5. 17.

Now concerning ſuch as God and Chriſt doth Juſtifie

The Apoſtle ſaith, *Seeing there is one God, which ſhall juſtifie the Circumciſion by Faith, and the Uncircumciſion through Faith.* So it is by Faith in God that juſtifies.

And this Faith is God's Gift; and Christ Jesus is the Author and Finisher of this Faith, *Rom.* 3. 30.

And in *Gal.* 3. 8. the Apostle saith, that God would *Justifie the* Heathen *through Faith*; shewing that the *Heathen* nor the professing *Jew* is justified, but by and through this Faith that Christ is the Author and Finisher of, which all must look unto Christ for it, and receive it of him, if they be justified. For the *Pharisees* justifie themselves, that were not in the Faith of Christ Jesus, as in *Luke* 10. 29. & 16. 15. and so do all others, that live in a Profession without Possession. But God knew their Hearts, who will not justifie the Wicked, *Exod.* 23. 7.

And Christ saith, *For by thy Words thou shalt be justified, and by thy Words thou shalt be condemned.* Now for any to say, He or she is justified by Christ, and yet they live in Evil Words and Speeches, Christ will not justifie them; for according as their Words are, they shall be Justified or Condemned: Therefore all Evil Words are to be laid aside, which are condemnable.

And Christ said in *Mat.* 12. 36. *Every one must give an Account for their Idle Words.* And the Apostle exhorted to *lay aside all Evil-speaking.* And the Apostle saith, *By him* (to wit, Christ) *all that believe are justified from all things, from which ye could not be justified by the Work of the Law of* Moses. Now mark, they who do not believe, as Christ hath commanded, in the Light, and so are grafted into Christ by Belief, and are past from Death to Life, as in *Acts* 13. 39. So they that say, they are justified from all things, and say they do believe, but do not believe in the Light, as Christ commands, are not Children of the Light, as in *John* 12. and so are not grafted into Christ by Belief, nor justified, but remain in Death and Condemnation, pleading for Sin to the Grave: For *James* tells you, *The Devils believe and tremble.*

And the Apostle saith, *By the Deeds of the Law there shall be no flesh justified in the sight of God; even the Righteousness of God, which is by the Faith of Christ Jesus, unto all and upon all them that believe; for there is no difference betwixt* Jew *and* Gentile; *for all have sinned and come short of the Glory of God.* So the Justification is in the Faith and Belief in Christ Jesus, without the Deeds of the Law.

And the Apostle saith, *Being freely justified by his Grace, through Redemption that is in Jesus Christ.* Mark, it must be freely by his Grace, that comes by Jesus Christ, and through the Redemption that is in Jesus Christ. And so they must know this Grace and Redemption, and

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feel this Grace in their Hearts, to ſtabliſh them, and to ſeaſon their Words, that by their Words they may not be condemned, *Rom.*3.24.

And therefore ſaith the Apoſtle, *We do conclude, that a man is juſtified by Faith without the Deeds of the Law.* Mark, this Faith, that purifies the Heart, by which Faith they are ſaved, which Faith is their Victory, by which Faith they have acceſs to God, in which Faith they pleaſe God, by this Faith are they juſtified, and not by any dead Faith, neither *Jew*, *Gentile* nor *Chriſtian.* And therefore it is in vain for people to ſay, They are Juſtified, and live in Sin and Iniquity, and plead for it term of Life; this ſhews a dead Faith, that doth not lead them to reſiſt the Devil, the Author of Sin.

For if Abraham *was juſtified by Works* (as the Apoſtle ſaith) *he hath whereof to glory, but not before God; for the Promiſe that* Abraham *ſhould be Heir of the World, was not to* Abraham *or to his Seed through the Law, but through the Righteouſneſs of Faith,* Rom.4. And therefore *Abraham* is the Father of all them that walk in the Steps of that Faith *Abraham* walk't and liv'd in, which *Abraham* had before he was Circu ciſed, or before *Iſaac* was born, and this Faith is the Gift of God.

And therefore ſaith the Apoſtle, *Being juſtified by Faith, we have Peace with God through Jeſus Chriſt, by whom alſo we have Acceſs by Faith unto this Grace, wherein we ſtand. And rejoycing in hope of the Glory of God, we glory in Tribulations, knowing that Tribulations work Patience, and Patience Experience, and Experience Hope, and Hope maketh not aſhamed, becauſe the Love of God is ſhed abroad in our Hearts by the Holy Ghoſt, which is given us.* So there is none juſtified, nor hath Peace with God, but by Faith, which Jeſus Chriſt is the Author and Finiſher of. *Rom.* 5.

And the Apoſtle ſaith, *Being now juſtified by his Blood* (to wit, the Blood of Chriſt) *we ſhall be ſaved from Wrath through him,* Rom. 5.9. *Whom God hath ſet forth to be a Propitiation through Faith in his Blood.* So the Juſtification is through the Faith in his Blood, and this Faith Chriſt is the Author of; through which Faith the Faithful eat his Fleſh and drink his Blood, through which they live; and ſuch can declare his Righteouſneſs for the Remiſſion of Sins that are paſt, through the Forbearance of God, *Rom.* 3.25. Not that people ſhould live in Sin and plead for it as long as they live, and make Chriſt a Cover, and ſay, *He hath remitted their Sin, and they therefore are the bolder to act it.*

For the Apoſtle ſaith, *Whoſoever abideth in him* (to wit, Chriſt

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ſinneth not; whoſoever ſinneth, hath not ſeen him, neither known him: and ſaith, *Little Children, let no man deceive you: he that doth Righteouſneſs is righteous, even as he is righteous; and he that committeth Sin is of the Devil,* 1 John 3. 6, 7, 8.

For the Apoſtle ſaith, *Whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.* So all that are juſtified and glorified, they muſt firſt know the Call of Chriſt; and them that know the Call of Chriſt, muſt hear the Voice of Chriſt, and follow him as one of his Sheep.

And you that ſay, *There is no hearing of Chriſt's Voice now adayes,* and that *There is no Immediate Calling from him*; how then are they juſtified or glorified, if there be no immediate Call by Chriſt now adayes? as in *Rom.* 8. 30. for whom he calls, he ſanctifies; and whom he ſanctifies, he juſtifies.

And the Apoſtle ſpeaking to the *Corinthians* ſaith, *Such were ſome of you* (to wit) *Covetous, Drunkards, Revilers, Extortioners, Fornicators, Idolaters, &c. But ye are waſhed* [Mark, are waſhed] *but ye are ſanctified* (that is, made holy) *but ye are juſtified in the Name of our Lord Jeſus Chriſt, and by the Spirit of our God.* So now mark and conſider, all you that are called *Chriſtians*, you muſt be waſhed from your Fornication, and Adultery, and Idolatry.

And who are Effeminate, or abuſe themſelves with Mankind, Thieves, Covetous, Drunkards, Revilers, Extortioners, ſuch as act theſe things ſhall not inherit the Kingdom of God, neither are you juſtified in the Name of our Lord Jeſus, and by the Spirit of our God, until you be waſh't from theſe Evils, and ſanctified, then you will be juſtified, and not till then, as in 1 *Cor.* 6. 9, 10, 11.

And the Apoſtle had a great deal to do with ſome amongſt the *Galatians*; and he tells them, that *No man is juſtified by the Law in the ſight of God: For it is evident* (ſaith he) *the Juſt ſhall live by the Faith, which Jeſus Chriſt is the Author and Finiſher of*; which Faith the Juſt lives by.

Wherefore the Law was our School-maſter to bring us unto Chriſt, that we might be juſtified by Faith [Mark, by Faith] *Knowing that a man is not juſtified by the Works of the Law, but by the Faith of Jeſus Chriſt, even we which have believed in Chriſt, that we might be juſtified by the Faith of Chriſt, and not by the Works of the Law; for by the Works of the Law ſhall no fleſh be juſtified,* Rom. 2. So its clear, they that are juſtified,

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it is by Faith and Belief; and Faith is the Gift of God, which Jesus is the Author of, which purifies the Heart, and is the Victory: and he that believes in the Light, is a Child of the Light, and born of God, and overcomes the World.

And they that say, There is no Victory over Sin, nor no overcoming the World of Wickedness here, they are not in the true Faith and true Belief, which is the Victory, that justifies.

For saith the Apostle, *Whosoever of you are justified, or seek to be justified by the Law, are fallen from Grace.* For as the Apostle saith in Rom. 3. 24. *Being justified freely by his Grace, &c.* So not by the Law.

And this is the Grace of God, which brings Salvation, and hath appeared to all men, and to teach them to live soberly and godly, and righteously in this present evil World; and to deny Ungodliness and Unrighteousness, &c. them that obey it or receive it.

And this Grace seasons their Words, and stablishes their Hearts, and brings their Salvation, and by it they are freely justified. But they that turn the Grace of God into Wantonness, and walk despightfully against the Spirit of Grace, are not justified, but condemned, though the Grace hath appeared to them, as in *Jude* 4.

For the Apostle saith, *How much more and sorer Punishment suppose ye shall he be thought worthy of, who hath trodden under foot the Son of God; & has counted the Blood of the new Covenant, wherewith he was sanctified, an Unholy Thing; and hath done Despight unto the Spirit of Grace?* Now mark, All such must undergo a sorer Punishment, even Eternal Death, than they that despised *Moses*, that dyed under the hands of two or three Witnesses a Natural Death. These are not justified by the Blood of Christ, nor by the Spirit of Grace, though they may make a Profession of it, and although they may be *Sanctified* by his Blood, as aforesaid, and come to trample it under their Feet, and count it unholy, they are unholy, and have marred their *Sanctification.*

For those were come to a further state than these that say, *None shall be sanctified upon the Earth*; for if he were sanctified by the Blood of Christ, he was made holy; and now to trample that under his Feet, or under their Feet, that had made them holy, to wit, the Blood of Christ; then after they are wash't they are defiled with the Mire of Sin again, and then they may plead for a Body of Sin and Death to the Grave, and are condemned, and not justified, and have done despight

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unto the Spirit of Grace. Then they may ſay, the Spirit of Grace is not ſufficient to teach them to live ſoberly and godly, and to ſtabliſh their Hearts, and to ſeaſon their Words, and to bring their Salvation; but call this Grace of God, which hath appeared to all men, to teach them, and bring their Salvation, and juſtifie them, a *Natural* or *Common Grace*, not preſent: Theſe are they that do deſpight againſt the Spirit of Grace, and ſay, They have not the ſame Spirit which the Apoſtles had, which we do believe.

And the Apoſtle *Paul* ſaith to *Titus*, *Being juſtified by his Grace*, (which teacheth the Saints, and bringeth their Salvation) *we ſhould be made Heirs according to the Hope of Eternal Life*, Tit. 3.7.

And the Apoſtle *James* ſaith, *Was not our Father* Abraham *juſtified by Works? for when he offered up* Iſaac *his Son upon the Altar, ſeeſt thou how Faith wrought with his Works, and by Works Faith was made perfect; ye ſee then how that by Works a man is juſtified, and not by Faith only: Likewiſe* Rahab *the Harlot was juſtified by Works, who received the Spies, &c.* James 2.

And the Apoſtle ſaith, *We conclude that a man is juſtified by Faith, without the Deeds of the Law; and by the Deeds of the Law there is no fleſh juſtified in God's ſight.*

Now you may ſay, Theſe Sayings are Contradictions; but I ſay, Nay; for this was by Belief and by Faith, that *Abraham* and the *Harlot* were juſtified, which belief and Faith gave *Abraham* Victory over the *Caldeans*, and he obeyed God; ſo theſe were the Works of Faith. And this Faith and Belief ſaved the *Harlot*, when *Jericho* was deſtroyed, who received God's Meſſengers, and deliver'd them from their Perſecutors. And this was the Work of their Faith and Belief to obey God in whom they believed; *For as the Body without the Spirit is dead, ſo Faith without Works is dead alſo*, as ſaith the Apoſtle.

So where this living and precious divine Faith is, which Chriſt, who is alive, and liveſor evermore, is the Author and Finiſher of. This living Faith hath living Works, which works by Love, and they are obedient to this living Faith, that walk and live by Faith, and not by Sight, which carries their Minds above the outward things which the Law commanded, to Chriſt this Heavenly and Spiritual Man, who is the Author of this divine and precious Faith, and Finiſher thereof; and is the End of the Law for Righteouſneſs ſake to all them that believe, who is the Author of the Light that he commands them to believe

lieve in; and ſaith, *This is to do the Work of God, to believe in the Son of God which he hath ſent*; and God is the Juſtifier of him that believes in Chriſt Jeſus, *Rom.* 3. 1, 26. So here, this is by Belief in *Chriſt Jeſus*, that People are Juſtified; and they that believe in Chriſt Jeſus, believe, as Chriſt Jeſus hath taught them, *in the Light*, and ſo become *Children of the Light*; and are grafted into Chriſt the Life, who is the Root that bears them, and God is Juſtified of theſe Believers, and they ſhall not come into Condemnation, but are Juſtified. So, who ſhall lay any thing to the Charge of God's Elect? it is God that Juſtifies, and the Elect is in Chriſt that never Fell; and the Reprobation is in *Adam* in the Fall. And this we can ſay, who are Elect in Chriſt Jeſus, before the World began, that Juſtifies us: And we can ſay, whom God Juſtifies, he Glorifies; Glory to God forever: And he is near that Juſtifies, *Iſa.* 58. *Rom.* 8. 33.

And the Apoſtle ſaith, *To him that worketh not, but believeth on him* (to wit, God) *that juſtifieth the Ungodly, his Faith is counted for Righteouſneſs. Even* David *alſo deſcribeth the Bleſſedneſs of the man, unto whom God imputeth Righteouſneſs without Works; ſaying, Bleſſed are they whoſe Iniquities are forgiven, and whoſe Sins are covered,* Rom. 4. *Now cometh this Righteouſneſs upon the Circumciſion* (ſaith the Apoſtle) *or upon the Uncircumciſion alſo:* For he ſaith, *That Faith was reckoned to* Abraham *for Righteouſneſs.*

Now God juſtifies the Ungodly, in the Faith which gives the Victory over the Ungodlineſs; for all, *Jews* and *Gentiles*, were gone aſtray; for the Apoſtle ſaith, *All have ſinned, and come ſhort of the Glory of God.* So all having ſinned, then they were Ungodly; and God juſtifies the Circumciſion and the Uncircumciſion, that is, *Jews* and *Gentiles*, by Faith and through Faith, which purifies their Hearts, and is their Victory over Ungodlineſs, and makes them Juſt, which Juſt lives by his Faith, they are juſtified. And ſo to him that worketh not, but believeth on him that juſtifies the Ungodly, not in their Ungodlineſs, but in the Faith, and in the Belief that Overcomes the World, that Purifies and Saves, and gives Victory and Acceſs to God, in which God is pleaſed, and is Man's Juſtification. Now they that believe, paſs from Death to Life, and ſo from Sin that brought Death, which made them Ungodly; and ſo become the Children of the Light by believing in it. And though they have been Ungodly, and have ſeen them-

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ſelves Ungodly, yet the Faith purifies them, which Jeſus Chriſt is the Author and Finiſher of: His Holy, Divine and Pretious Faith, that is the Victory over Ungodlineſs, by which Faith they are ſaved, and have acceſs to God, by the Gift that comes from him; *And their Faith is counted for Righteouſneſs*, Rom. 4. 5. and in that they are juſtified. Now God doth not Juſtifie the Ungodly without the Faith, which is the Victory, and purifies their Hearts, and gives the acceſs to God; and he doth not Juſtifie the Ungodly, unleſs they believe in the Light, as Chriſt commands, and ſo become Children of the Light, and are born of God; and ſo overcome the Ungodly World. For the ſame Apoſtle ſaith in *Rom.* 1. 18. *For the Wrath of God is revealed from Heaven againſt all Ungodlineſs, and Unrighteouſneſs of men, who hold the Truth in Unrighteouſneſs.* So not Juſtified in their Ungodlineſs.

Now mark, Theſe Profeſſors may hold a Truth in the Unrighteous and Ungodly Spirit; and ſay, *They are Believers in God, and they have Faith*; but it is a Dead one, that doth not purifie them, and is not the Victory; and their Belief is not in the Light, and ſo not a Child of Light, nor born of God; which Birth Overcomes not the Ungodly World. And ſuch Ungodly and Unrighteous men, which God reveals his Wrath from Heaven againſt, God doth not juſtifie; for they are not in his Faith, nor his Gift, which purifies, and is the Victory over the Ungodlineſs and Unrighteouſneſs of Men. For ſaith the Apoſtle, *There ſhall come out of* Zion *a Deliverer, that ſhall Turn away Ungodlineſs from* Jacob; *for this is my Covenant unto them, when I ſhall take away their Sins*, Rom. 11. 26, 27. So Chriſt the Saviour doth not juſtifie them in their Ungodlineſs, nor in their Sin, but takes away their Sin, and turns them from their Ungodlineſs, and then juſtifies them in the Faith that is the Victory.

Now ſee, all you called *Chriſtians*, if Chriſt hath turned you from your Ungodlineſs, and your Sins are taken away by him, and that you do believe in his Light, and that you are become Children of the Light, and that he is the Author of your Faith, by which you are juſtified; for *Jacob*, nor no man, is juſtified in their Ungodlineſs, nor in their Sin: and the Devil deceives them that think they are juſtified in Ungodlineſs. And the Apoſtle bids, *Shun Prophane and Vain Bablings, for they will increaſe to more Ungodlineſs; and their word will eat as doth a Canker, of whom is* Hymenæus *and* Philetus; *and theſe*

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Overthrew the Faith of ſome, 2 Tim. 2. 16, 17. And too many ſuch we have in our dayes, which God did not then, nor doth now juſtifie in their Ungodlineſs; for theſe overthrew the Faith of them, in which is the Victory, and in which they ſhould have been purified and juſtified, in which Faith (his Gift) they ſhould have pleaſed God. And the Apoſtle ſaith; *For the Grace of God which bringeth Salvation hath appeared to All Men* [Mark, to All Men] *teaching us* (to wit, the *True Chriſtians*) *that denying Ungodlineſs and Worldly Luſts, we ſhould live Soberly, and Righteouſly, and Godly in this preſent World.*

So now Mark, All men are juſtified freely by his Grace, through the Redemption that is in Chriſt Jeſus, out of the Ungodlineſs and Worldly Luſts, &c. and ſo to live Soberly, and Righteouſly, and Godly in this preſent World.

Now you that live Ungodly, and in the Luſts of the World, and in Unrighteouſneſs and Unſoberneſs, God doth not juſtifie you there: But they that are juſtified, are juſtified by his Grace, *that teacheth us to deny Ungodlineſs and Worldly Luſts, and to live Soberly and Righteouſly in this preſent Evil World; ſuch God Juſtifies freely by his Grace*, Rom. 3. 24. Tit. 2. 11, 12. And *David* ſaith, *Bleſſed is the man that walketh not in the Counſel of the Ungodly*; but ſaith, *The Ungodly are like unto Chaff, &c. for the Ungodly cannot ſtand in Judgment.* So theſe are not juſtified, but in the Faith that gives them Victory over the Ungodlineſs, *Pſal.* 1. And the Apoſtle ſaith, *When we were yet without Strength, in due time Chriſt dyed for the Ungodly.* And in another place; *The Juſt ſuffered for the Unjuſt.* And not, that they ſhould live Unjuſtly and Ungodly all their Life Time, and plead for it till they go to the Grave; but that they ſhould live to him, that dyed for them, and walk in him, who is Holy and Juſt, who turns them from their Ungodlineſs, and takes away their Sins; for Chriſt dyed for All, *Jews* and *Gentiles*, being all were gone aſtray: ſo he dyed for the Ungodly, when they were without Strength. And they have no Light, nor Life, nor Faith, nor Grace, nor Truth, nor Strength, but from him that hath dyed for them, and ſhed his Blood for them. And he ſaith, *Believe in the Light, that enlightens you*; and he is the Author of their Faith, that purifies their Hearts, and is the Victory over the Ungodly Nature and Converſation; *whoſe Converſation is in Heaven*, as the Apoſtle ſaith; in which Faith they are Juſtified, and not as they live Ungodly. And in 1 *Pet.* 4. 18. *If ſcarce a Righteous*

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man be saved, where shall the Ungodly and Sinners appear? So the Ungodly and Sinners are not justified, that live in that state. For God destroyed the old World, and brought a Flood upon the Ungodly; so he did not justifie them in their Ungodliness, though he saved *Noah, a Preacher of Righteousness, a Just Man; which was saved by his Faith,* as in *Heb.* 11. And God *turned the Cities of* Sodom *and* Gomorrah *into Ashes, and condemned them with an Overthrow, and made them an Example to all those which after should live Ungodly,* 2 Pet. 2. 5, 6. And such like as these were in the dayes of the Apostles, and here are such like now in our dayes; and such God doth not justifie, though Christ dyed for the Ungodly, yet if they do not live to him, and in his Faith, who gives them Victory over such Evil Actions, they are not justified. And in 2 *Pet.* 3. 6, 7. saith the Apostle, *Whereby the World, that then was, being overflowed with Water, Perished*; to wit, the Ungodly that grieved God's Spirit: *But the Heavens and the Earth, which are now, by the same Word are kept in store, reserved unto Fire, against the Day of Judgment, and Perdition of Ungodly men.* So these Ungodly men are not justified, though Christ dyed for all men, and every one that receives him, should walk in him. 2 Pet. 2. 9. *And the Lord knows how to deliver the Godly out of Temptations, and to reserve the Unjust unto the Day of Judgment to be punished: For the Just shall live by his Faith*; by which he is justified. And in *Jude* 4. there ye may see, how the Ungodly men, that were then, as too many such are now, *Turned the Grace of God into Lasciviousness*, &c. So these Ungodly men were not justified in the Grace and in the Holy Faith, that the Saints were to contend for; for they are out of it, that were erred from the Faith, and turned the Grace of God into Wantonness. And in the 18th Verse, there you may see, *That Mockers in the Last Times should walk after their Ungodly Lusts*; of which there are too many such now. And *Enoch*'s Prophecy you may see, concerning Christ, That *He cometh with Ten Thousand of his Saints, to Execute Judgment upon all, and to Convince all that are Ungodly amongst them, of all their Ungodly Deeds, which they have Ungodly committed, and of all their hard Speeches, which the Ungodly Sinners have committed against him*, to wit, *Christ.*

So here its clear, that Christ doth not Justifie the Ungodly in their Ungodly Deeds, which they have Ungodly committed; nor the Ungodly Sinners, in the Ungodly Words, which they have spoken against him:

him: But he comes to convince them, and to execute Judgment upon them, and not to Justifie them in their Ungodly Words and Deeds, till they be convinced, and judged themselves, and Justifie him that convinceth them, and judgeth them, and hath dyed for the Ungodly. And so, he Justifies the Ungodly in the Faith, the Gift of God, which he is the Author and Finisher of; and in the Belief in the Light, as he commands, and in the Faith, which he is the Author and Finisher of, and in the Grace that teacheth to deny Ungodliness, which brings Salvation: and such as are erred from the Spirit and the Faith, and turn his Grace into Wantonness, and deny and hate the Light, he condemns. And therefore, such Ungodly men are ordained of old unto Condemnation, as you may read in *Jude*, and are not Justified. For *Paul* was not Justified, when he was going with his Packet of Letters from the Chief-Priests, to persecute the Churches; but as he came to be turned to Christ, and to believe in the Light of Christ, and to be taught by the Grace of God, he then came to be Justified.

Concerning Imputed Righteousness, *which the Professors very much Apply to Themselves, which Plead for* SIN Term of Life.

THE Apostle saith, *Abraham believed God, and it was counted to him for Righteousness:* And *David* also describeth the Blessedness of that man *unto whom God imputeth Righteousness without Works.* And *Abraham* staggering not at the Promise of God, through Unbelief, but was strong in the Faith, giving Glory to God; and being fully perswaded, that what God had promised, he was able to perform, therefore *it was imputed to him for Righteousness.*

Now it was not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our Offences, & raised again for our Justification, as in *Rom.* 4. throughout.

Now here you may see to whom this Imputation is, and what State and Condition they were in, that Righteousness was thus imputed and counted unto; for this Imputation is unto them that believe in God and Christ. And he is no true Believer, except he believe in the

Light, and so become a Child of Light, and born of God, and so overcomes the Ungodly World, that is for Condemnation and Judgment. For it was the Belief that was in *Abraham*, that did not stagger at the Promise of God; and *Abraham* was not weak in the Faith, which was the Gift of God, and gives access unto God, in which God is pleased. To this Faith, and this Belief, Righteousness is counted and imputed, and not to a Faith and a Belief that saith, *There is no Victory here*; *No Overcoming here, on this side the Grave*; but *that there must be a* Purgatory *when they are Dead.* For that is a staggering, or rather a dead Faith, where there is no Victory, nor Overcoming; this is no true Faith nor Belief, and unto that Righteousness is not accounted nor imputed, as it was to *Abraham.* And the true *Christians* that walk in the steps of the Faith of *Abraham*, which he walked in before he was Circumcised; for Righteousness is imputed unto him, and to that Faith in them without Works, before that work of Circumcision was, which Faith *Abraham* was in, before the Law of Circumcision, and those works of the Law were commanded. So to this Righteousness of Faith, and those who walk in the steps of this Faith, Righteousness is imputed, and it is counted to them for Righteousness. And in this Belief that Overcomes Sin, and in this Faith that is the Victory, and gives them Access to God, their Sins are forgiven, and their Iniquities are not imputed; for their Faith stands in Christ, who is the Author and Finisher of it, that purifies their Hearts; who was delivered for their Offences, and was raised again for their Justification. And he doth justifie them in this Faith that purifies, which he is the Author of. So *Abraham* was justified in this Faith, which is the Gift of God; and it was counted and imputed unto him for Righteousness, without the Works of the Law of Circumcision: and so are all true *Christians* to be in the same Faith, which Jesus Christ is the Author and Finisher of, and the same Belief, which Overcomes the World; *for he that believes is born of God, and Overcomes the World.* And this Faith is by Grace, to the end, that the Promise might be sure to all his Seed. Now all true *Christians* must be in this Faith and this Belief as *Abraham* was in, if their Faith be counted to them for Righteousness, or Righteousness be imputed to them for their Faith and Belief; in which Faith and Belief *Abraham* was to walk in before God, *and be Perfect*: And so are all the true Christians to walk before God, in that Faith that gives them Victory over that

which

which is Imperfect, and be Perfect; for they do believe, that God is All-sufficient to perform whatsoever he hath promised. And so, these that do thus believe, have the Witness in themselves, and are sealed, and can set to their Seal, That God is true in all his Promises in his Son to them. And whosoever walks in the steps of the Faith and Belief of *Abraham*, which is counted and imputed to them for Righteousness, walk in the steps of that Faith which was before Scripture was, yet have Unity with all them in the Faith, that gave forth the Scriptures, and with their Words. And all they that have the Scriptures, and walk not in this Faith and Belief of *Abraham*, and have made a Faith of their own, and a Belief of their own, and say, *There is no Overcoming here, nor Victory on this side the Grave*; but *that People must carry a Body of Death and Sin to the Grave with them*; and yet impute the Righteousness of God and Christ to that dead Faith of theirs. And count and apply the Righteousness of God to their dead Faith and Belief, and say; *There is no Perfection here, on this side the Grave; nor no Walking Perfectly before God, as* Abraham *did.* I must tell all such, That the Righteousness of God was never imputed by God to such a dead Faith and Belief, as theirs is; that is not the Victory, nor doth not Overcome; but to the Belief and Faith, which Overcame, and was and is the Victory, in which *Abraham* walk't before God, and was to be Perfect.

And in *Gen.* 17. 1. *When* Abram *was Ninety Years old and Nine, the Lord appeared to* Abram, *and said unto him,* I am God Almighty, walk before Me, and be thou *Perfect.*

Now you that do apply Imputed Righteousness to your dead Faith and Belief, that say, *There is no Overcoming, nor no Victory on this side the Grave, nor no Perfection here*; that apply this Imputed Righteousness (which was to *Abraham*) to your selves, and to your Faith and Belief, or so account it yours, because you do believe, &c. The Apostle tells you, *The Devils believe and tremble*: And the Apostle tells you, *The Pharisees and Chief-Priests believed of a Christ to come; and in God,* as they said. And might not they apply the imputed Righteousness that was to *Abraham*'s Faith and Belief to their dead Faith, and account Righteousness to their dead Belief? But the Apostle proves them Unbelievers; for that they were not grafted into Christ, by reason of Unbelief; and they did manifest it themselves, by their Blasphemy and deriding of Christ, that they were not in the Faith of

Abraham, nor true Believers; *For if you were of* Abraham, (ſaith Chriſt) *ye would have done the Works of* Abraham; for *Abraham* ſaw Chriſt's Day, by his Faith.

So if all *Chriſtians* were in the Faith of *Abraham*, they would walk before God and be perfect, and do the works of *Abraham*, and the works of God, which is to believe in his Son that he hath ſent. But Perfection, and Victory, and Overcoming, being denyed, then the true Faith and the true Belief is denyed, and then the Righteouſneſs which is imputed to the true Faith and the true Belief is denyed alſo.

For they that cannot endure to hear talk of the true Faith which is the Victory, and the true Belief, which overcomes the World, and to walk before God and be perfect, how can they expect to have the Righteouſneſs of God imputed, or put to their dead Faith? for God doth not impute or count Righteouſneſs to Unrighteouſneſs, nor impute it to that dead Faith which hath no Victory, nor doth not overcome: But he counts Righteouſneſs to that pure Faith which is his Gift, and he puts or imputes Righteouſneſs to the Righteouſneſs of this Faith, which is the Victory over the Unrighteouſneſs, and ſo gives acceſs to the Righteous God, in which man pleaſes God. And this Faith Jeſus (the Righteouſneſs of God) the heavenly and ſpiritual man, is the author and finiſher of this divine, holy and precious Faith, to which alone Righteouſneſs is put and imputed; and this Faith alone is counted for Righteouſneſs; for it is the divine and precious gift of God. So never apply to your ſinful dead Faith, that has no Victory, any Righteouſneſs of God's; for it belongs not to it.

And in *James* 2. 23. It is ſaid, *And this Scripture was fulfilled which ſaith*, Abraham *believed God, and it was imputed unto him for Righteouſneſs, and he was called the Friend of God*; And in *Gen.* 15. 6. it is ſaid, *Abraham believed in God, and it was counted to him for Righteouſneſs*: And there you may ſee how *Abraham* by Faith talked with God, and was counted the Friend of God; and here that which the Apoſtle ſaid was imputed to him for Righteouſneſs, in *Geneſis* it is called, counted to him for Righteouſneſs.

And ſo this Faith that was counted, or imputed, or put to him for Righteouſneſs, it was to the Belief that he had in God, and the Faith which is his Gift, by which he had acceſs to God, by which he talked with God, and God with him; and by which Faith he walkt before God, and was to be Perfect, and was counted God's Friend.

And

And the Apostle saith, 2 *Cor.*5. ver.17. to ver.19. *Therefore* (saith he) *If any man be in Christ he is a New Creature; old things are past away, and behold all things are become new, and all things are of God, who hath reconciled us unto himself, by Jesus Christ, and hath given unto us the Ministry of Reconciliation* (to wit) *That God was in Christ reconciling the World unto himself, not imputing their Trespasses unto them; for he hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him.*

So now mark, Christ was made sin for us, who knew no sin, and was without sin, but all People were in sin, and had sin. So he made Peoples Sins to be his, and their Trespasses his, and dyed for them, and did not impute the Trespasses and Sins to the People, but made their Sin to be his, that knew none; and so reconciles us unto God; and so God was in Christ reconciling the World unto himself. And now they that are in Christ Jesus are new Creatures, and the old things and Ceremonies of the Law are past away, and so the new Creatures are made the Righteousness of God in him (to wit, Christ) and this is whilst they be upon the Earth, and before they go to the Grave, that they have these new things: But they that plead for Sin and the Body of it, and Imperfection to the Grave, and all the old things, and cannot endure to hear of having them pass away, and yet plead for, and would have Christ's Righteousness imputed unto them, the old Creatures in their old things; and plead and say, Christ hath taken away their Sin, and yet say, they must have it to the Grave, and the Body of it, & yet apply Christ's Righteousness to the old Creature, and their old things, and their Imperfection, and Body of Death & Sin, which the Apostle never applied Righteousness unto, but said, *That must be cut off by the Circumcision of the Spirit:* For the Apostle accounted *Righteousness* to their holy Faith & Belief, which Christ was the Author of, they were of the Circumcision of the Spirit, *That put off the Body of the Sins of the Flesh, and served God in the Spirit and newness of Life, and walkt in the steps of the Faith of* Abraham *before he was Circumcised.*

And so the Apostles were as Embassadours and Ministers, who did beseech People to be reconciled to God, and turned them from Sin and Evil, and from Darkness to the Light, and from the Power of Satan unto God, and brought them to look unto Jesus, who was the author and finisher of their Faith, unto which Righteousness was imputed

puted, which Faith is the Victory, and the Juſt lives and walks by it.

And again the Apoſtle ſaith, *God was in Chriſt reconciling the World unto himſelf, not imputing their Treſpaſſes*, &c. And Chriſt came to take away the Sins of the World, who is able to pay all the Debts of the World, who dyed for all (which ſin was the debt that Old *Adam* and his Sons and Daughters had contracted) and enlightens all, that all might follow him, and believe in him in his Light, and receive his Grace and Truth that comes by him, which will teach them to deny Ungodlineſs, and will bring their Salvation, &c. and by Belief in the Light to be grafted into Chriſt the Life, and he the Root to bear them; this Belief and Faith is counted to them, yea, and enjoyed for Righteouſneſs; but Chriſt did not dye for the ſins of the World, that People ſhould live in Sin and plead for it, and the Body of it till they go to the Grave: For they that ſin wilfully after they have received the Knowledge of the Truth, they muſt expect Judgment and Condemnation; and ſuch as crucifie to themſelves the Son of God afreſh, and put him to open Shame, as in *Hebrews* 6. And ſuch as turn the Grace into Laſciviouſneſs, as in *Jude*. So all that expect the Righteouſneſs of God or Chriſt put or imputed to them, they muſt walk in the Faith that *Abraham* walked in, which is the gift of God, and be in that true Belief that he was in, which he that believes is born of God, and overcomes the World. And this Belief is counted unto them for Righteouſneſs, aud by which they are grafted into Chriſt, the holy and pure Root; and ſo they can ſay, *Greater is he that is in them, then he that is in the World*, which greater overcomes the leſſer. And here is no pleading for Sin to the Grave, nor a *Purgatory* after they are in the Grave; but Chriſt throughly purges his Floor with his Baptiſm, and gathers the Wheat into his Garner. And all that be reconciled to God, know the Word of Reconciliation, which Word hammers down Sin and Corruption, that hath made the ſeparation betwixt them and God: By which Word all is burnt up, which Word is as a Fire; and by which Word they are ſanctified and made clean; and ſo by Chriſt the Word, they are reconciled to God, and in him they are new Creatures, and are made the Righteouſneſs of God; and he it is that makes all things new unto them, and brings them out of the old: And then they can ſay in Truth, *That God was in Chriſt Reconciling the World unto himſelf*, not imputing their Treſpaſſes unto them; for it is Chriſt that takes away Sin, and finiſhes Tranſgreſſion, and makes

Reconciliation

Reconciliation for the Iniquity, and brings in everlasting Righteousness; so that we are the Righteousness of God through him, who bruises the Head of the Serpent the head of all Iniquity Sin and Transgression: And so Christ makes all things new and his People new Creature, and gives them new things, to serve him in the new Life, and glorifie him & worship God that lives forever in his Spirit & in his Truth, which the Devil is out of: And therefore it is in vain for any to promise or apply to themselves the Righteousness of God and Christ to their old dead Faith; for their dead vain Faith was never counted for Righteousness, no more then the *Jews, chief Priests, Scribes* and *Pharisees*, and persecuting *Saul*'s Faith was, unto whom Christ nor the Apostles never imputed Righteousness, neither can any of Christ's Followers to any in their steps and dead Faith, but to them alone who walk in the steps of the holy, divine and precious Faith of *Abraham*, which is the Gift of God, and is the Victory, and brings to have access to God, in which he is pleased, in that which Jesus Christ his Son is the author of, who hath the Glory and Honour forever, *Amen*. Who hath the Glory and Honour, who is the First and Last.

And were all those Believers, that pleaded so much for the Law of *Moses* justified without the Faith? And were all those that got the form of Godliness, and denyed the Power thereof justified by Christ, and his Righteousness put to them without the Faith and the Power? And were all those ungodly filthy Dreamers, *that defiled the Flesh, that went in the way of* Cain, Corah *and* Balaam, that erred from the Power and Spirit, were these justified, and the Righteousness of Christ put to them in the Error of *Balaam*, &c? And was *Jezabel* and the *Nicholaitans*, and such as said, *They were* Jews *but were not, but Synagogues of Satan*, were these justified, which were not in the true Faith? and was Christ's Righteousness imputed to such? And were all those false Apostles, and such as served not the Lord Jesus Christ, and such as *minded earthly things, and were evil Beasts and slow Bellies, and taught for filthy Lucre, and served not the Lord Jesus Christ, but their own Bellies, who with the good words* (to wit, of the Scriptures) *and fair Speeches deceived the Hearts of the simple*, were such justified in the Apostles dayes and Christs Righteousness accounted to them? Must not all these Repent and forsake these practices, before they be justified, or Christ's Righteousness be imputed to them? otherwise they are condemned.

GEORGE FOX.

Postscript.

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POSTSCRIPT.

DAVID said, *Bleſſed is he whoſe Tranſgreſſion is forgiven, whoſe Sin is covered; Bleſſed is the man, unto whom the Lord imputeth* Not *Iniquity; and in whoſe Spirit there is no Guile.*

Now conſider, he who hath no Guile in his Spirit, that is, hath no Deceit in his Spirit; this man hath believed in Chriſt, who taſted Death for every man; he hath believed in the Light, where-with Chriſt hath enlightned him; he is come to Unfeigned Repentance for his Sins; and ſo is forgiven his Sins in the Name of the Lord Jeſus Chriſt, through the forbearance of God; and ſuch are waſhed from their Sins, through their Faith in Chriſt, in their Obedience unto the ſame. And as the Apoſtle ſaith to the *Coloſſians, Such are buried with Chriſt in Baptiſm, wherein they are alſo riſen with him through the Faith of the Operation of God, who raiſed him from the Dead, &c.* Col. 2. 12. Again, the Apoſtle ſaid, *Ye are all the Children of God by Faith in Chriſt Jeſus; for as many of you as have been baptized into Chriſt, have put on Chriſt,* Gal. 3. 26, 27. And ſuch do know their Sins covered, blotted out, forgiven; and ſo not imputed to them, though they were imputed to them in the time of their Unbelief and Diſobedience to the Light of Chriſt, which convinced them of their Sin, and condemned them for the ſame. But as the Apoſtle ſaid, *There is no Condemnation to them that are in Chriſt Jeſus, who walk not after the Fleſh, but after the Spirit; for the Law of the Spirit of Life in Chriſt ſets free from the Law of Sin and Death,* Rom. 8. Thus man comes to be forgiven his Sins, Treſpaſſes or Debts, and ſo comes to be the Lords Free-man in and by *Chriſt Jeſus,* who deſtroyes Death, and him that hath the Power of Death, which is the Devil, and thoſe who come into, and continue ſtedfaſt, in this living, holy, purifying Faith; this gives them Dominion *over Sin*, and the *Devil*, the *Author of it*; and ſuch do not live to themſelves *in ſin, but do deny themſelves,* as Chriſt commands, *and forſake Sin and the Devil*, who is the *Author* of it; *and ſo do live to Chriſt (that dyed for them) in Righteouſneſs and Holineſs*, according to the *Exhortation* of the holy Apoſtle; ſee 2 *Cor.* 5. 14, to the End.

THE END.